DOCUMENT RESUME

ED 021 190 AC 002 607

By- Stewart, Charles W.

A STUDY OF THE RESULTS OF A PROGRAM OF CONTINUING EDUCATION FOR PROTESTANT CLERGY.

Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich.

Note- 19p.

EDRS Price MF-$0.25 HC-$0.84

Descriptors- AGE DIFFERENCES, *BEHAVIOR CHANGE, *CLERGYMEN, *CONFERENCES, EDUCATIONAL BACKGROUND, INTERPERSONAL RELATIONSHIP, LAYMEN, LEADERSHIP STYLES, *PROFESSIONAL CONTINUING EDUCATION, *PROTESTANTS, ROLE PERCEPTION

Data on the program of The Institute for Advanced Pastoral Studies were gathered through content analysis of 100 unsolicited letters from conferees, analysis of before and after questionnaires used with a conference and a control groups and given to four spring conferences in 1964, and analysis of the Theological Studies Inventory used before the 1964 spring conference and four months later. It was concluded that temporary changes in role perception and behavior as a result of conference attendance may enable a minister to change in his relationship with laymen from a prima donna or laisez-faire style of leadership to one of "coach-player," changes varying somewhat with age and greatly with denomination. An orientation course can guide the conferee to learn certain principles and sensitize him to his mistakes in preaching, group counseling, or administration, but for lasting learning, additional training and work with laymen outside the church are needed. Parish ministers do a great deal of attitudinal and perceptual learning in a short, intensive experience, but there is need for follow up conferences six months to a year later. (Document includes six tables and a glossary.) (aj)

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

A STUDY OF THE RESULTS OF A PROGRAM OF CONTINUING EDUCATION FOR PROTESTANT CLERGY

by
CHARLES W. STEWART

INTRODUCTION

There is need for information regarding the results of continuing theological education. The number of programs are multiplying yearly. Yet the appraisal of the results of the training of ministers after seminary is at a minimum. It is the purpose of this study to investigate the programs of one center for continuing education of clergy, The Institute for Advanced Pastoral Studies, by the good fortune of its age, its ecumenical student body, and its availability to research funds and personnel, made this possible.

The earlier study of ministerial frustrations obtainable from questionnaire; the oral and written evaluations from conferees; and the letters from alumni following attendance at I.A.P.S. led the staff to believe that change takes place in the lives of clergy which has a significant and beneficial effect upon them. In attempting to understand the nature of this change, the staff began by formulating their educational goals as clearly and precisely as possible to discover the changes in conferees in their light.

PURPOSES OF INSTITUTE

1. We provide opportunities for our conferees to reflect on their lives and work and to share with one another their questions and learnings.

2. We seek to help our students grow in insights about themselves and their way of relating to and working with others.

3. We seek also to contribute to the conferees' understanding of others: their laity, people in general, the structures of society and the forces at work in them.

4. Another purpose is to help our conferees become better communicators.

5. We seek also to help them correlate their doctrinal understandings with the understandings that grow out of human experience and activity.

6. A major part of our purpose is to prepare our people for a uniting ecumenical Church.

7. Our purpose is to help the ordained ministers of the Church know how to educate and train the laity for their ministry in the world.

8. Another purpose is to add to the training of those who in any way are engaged in the pastoral, counseling, educational, preaching, and other ministries of the Church.

9. Still another purpose is to engage in the kind of research that will increase our understanding of the world, the Church, and the resources for ministry.

10. Finally, we seek to help people recover their creative powers, if they have lost them; we nurture their powers if they have and are using them.

ED021190

HYPOTHESIS

It is our hypothesis that the experience of continuing education provided by I.A.P.S. results in measurable change in the areas listed above, in particular, the minister's management of self, his conducting interaction with others, and in his functioning in the role of minister.

Methods for Gathering Data

The methods for gathering data included:

1. Content analysis of 100 unsolicited letters from conferees sent in the several weeks following a conference.

2. Analysis of the results of a before and after questionnaire used with a conference group and a control group.

3. Analysis of a before and after questionnaire given to four spring conferences in 1964.

4. Analysis of the results of the Theological Studies Inventory, used before the spring conferences, 1964, and four months afterwards.

Results of the Study

1. Content analysis of 100 letters from conferees.

The largest number spoke of change in terms of themselves (39%); 31% in terms of change in their functioning in the pastoral role; 20% in terms of their interaction with others, and 10% felt the results were negative as to what the conference meant to them.

With respect to specific changes, the largest group (10%) felt they could better bear encounter with others; 9% felt better oriented pastorally with people; 8% felt they were more attentive to others; 7% felt they could better express both positive and negative feelings; and 6% felt they could accept others as a self, and 6% felt they could now speak dialogically after the conference. One is impressed in a year of the "civil rights revolution", not a single conferee felt changed so far as seeing himself as a community leader.

One cannot generalize on the basis of letters alone, but it appears from the vagueness of the answers of some 26% that the conferees were puzzled as to what actual changes took place in them as a result of attending the conference. The ambivalence regarding change may reflect anxiety or uncertainty regarding new learning on the part of some and incapacity to effect change on the part of others. It pointed to a need on our part to test the changes by some more objective means.

2. Analysis of "Before and After Questionnaire"

The Institute goals which were elaborated on the previous page were used to devise a questionnaire or rating scale. Forty-eight statements were first devised, and these were checked with pre-test groups using a split half method until we arrived at what we thought the 12 best questions. The reliability of these questions was further checked by giving the test to conferees and having others also rate him and verify the results; and by interviewing one group following testing to check the reliability of the language of the test items. The rating scale arrived at was as follows:

A. Management of Self

1. The person is more able to make a decision, to take a position, hold it, and interpret it.

2. The person is more able to hear and to accept criticism and opposition.

3. The person is more able to function effectively in spite of situations and individuals that appear to be threats to him.

4. The person is aware of and able to acknowledge how he really feels.

B. Conducting interactions with others

1. The person is attentive to the words and actions of other people and is sensitive to the meanings they express.

2. The person is willing to allow freedom to other people to be what they are and to think what they think.

3. The person makes his communication in response to and relevant to the concerns, questions, affirmations of others.

C. Functioning in his role as minister

1. The person as a clergyman is able to recognize the limits of his responsibility as minister.

2. The person as a clergyman is oriented toward life rather than religion and toward the world rather than toward the church.

3. The person as a clergyman is oriented toward people and the reality of their being rather than toward moral standards, religious standards or institutional loyalty.

4. The person is more at home in his work as clergyman.

The rating scale was used with four conferences in the spring of 1964; the May group was used as an experimental group against a group tested in the fall of 1964, which had not attended the Institute and became the control group.

The results of the experimental group and control group were as follows, grouping the results in three categories:

Experimental	Self perception	minimal change
	Interpersonal relations	1.6 pts. on rating scale
	Role perception	2.2 " " " "
Control Group	Self perception	.33 " " " "
	Interpersonal relations	.57 " " " "
	Role perception	.50 " " " "

The control group's changes can be attributed to changes in understanding of the test items in relation to themselves. Therefore, one may say some changes were the result of the conference. The changes were largest in <u>role perception</u> in the experimental group.

Total group (N = 96), mean for changes in total area tested was 1.9 with a s of 7.9; self change was .81 with s 1.85; interpersonal change 1.58 with s of 2.8; role changes .90 with s of 3.9.

Again the largest change was in the area of role perception. In looking at the four spring conferences, the largest number of changes in each one was in the area of role perception, the smallest number of changes in self concept, and at two conferences, ministers registered minimal change in interpersonal relations. Of the total number, 62 showed less difficulty in the various areas as a result of the conference; 26 showed more difficulty, and 8 remained the same.

ANALYSIS OF TSI PLUS LETTERS FROM LAYMEN

The amount of learning which is transferred from the conference to the parish setting is the vital question. In order to check this we did three things; 1) followed up an experimental group with letters from laymen as to their perception of change in their pastor on his return from the conference, 2) analyzed the results of pre and post conference use of the TSI with an experimental group and a control group, 3) analyzed a pre and post conference TSI test group of three general conferences.

The laymen's letters generally rated their pastors higher than they rated themselves. Six laymen felt their pastors changed in self-perception; eleven saw changes in interpersonal relations, and eleven saw changes in role perception. More specifically, the primary change experienced was improved communication in preaching, second, heightened sensitivity in counseling and group work, third, more courage in moral leadership issues. Not everyone perceived changes - in fact, five laymen felt their pastor spoke highly of the experience but conducted his ministry basically the same. Speaking theological jargon, "running the church by the book", poor administration, hypersensitivity to criticism, lack of concern for personal problems came up for criticism. The tendency of a pastor to leave a

troubled situation - 8 out of 20 in this group moved within 18 months - concerned many laymen. The conference experience enabled four to move from associate to full pastor status and to move out of a church controversy, but the other four were perhaps merely seeking "greener pastures". The itineracy of ministers reflects both the lack of sustained growth in one parish and a tendency of congregations to release their difficult pastors rather than to work difficulties out with them. Among those who remained where they were, the parishioner saw change more in terms of role behavior in the context of the parish. "He is more flexible with us", "He listens to us more", "He explores the basic issue of Jesus Christ in our lives more naturally" are some typical remarks. "He needs to take account of the needs of his family" - "He needs more training in theology," and "The Institute needs to provide a course in church administration" are three constructive remarks. "I felt threatened as he widened his ministry beyond me" is a sign of growth by one young pastor which was recognized but which brought pain to one formerly favored woman. More follow-up research of the effects of the conference needs to be done for these laymen's reports to have validity.

COMPARISON TSI SCORE CHANGES FOR EXPERIMENTAL AND CONTROL GROUP

The first phase of this research was to check the changes on the TSI test (suitably revised to take account of the age and parish situation of the pastors - see appendix). A control group was selected from Detroit to match the May 22 to June 1, 1963 conferences. These matchmates composed according to age, marital status, denomination, size and location of parish:

TABLE I

	NAME	AGE	MARITAL STATUS	DENOMINATION	SIZE OF CONGREGATION	GEOGRAPHICAL AREA	
E	L. Adkins	38	M	Meth.	500	Sub.	50M
C	R. Boley	41	M	Meth.	325	"	
E	J. Albrecht	36	M	Epis.	3600	Sub.	20M
C	J. W. Slater	39	M	Epis.	1300	"	
E	F. Nicholson	61	M	Epis.	660	Sub.	40M
C	Wm. Thomas Smith	57	M	Epis.	360	"	
E	G. Timberlake	40	M	Epis.	375	Rural	12M
C	W. Clabuesch	37	M	Epis.	497	Sub.	
E	D. Ordway	41	M	Epis.	550	Sub.	17M
C	T. Frisby	39	M	Epis.	900		
E	G. Alley	41	M	Congr.	1200	IC	50M
C	J. C. Trimble	43		Congr.	800	IC	
E	D. Leavitt	41	M	Congr.	1925	Sub.	13M
C	J. Cassidy	39	M	Congr.	950	"	

Table I continued

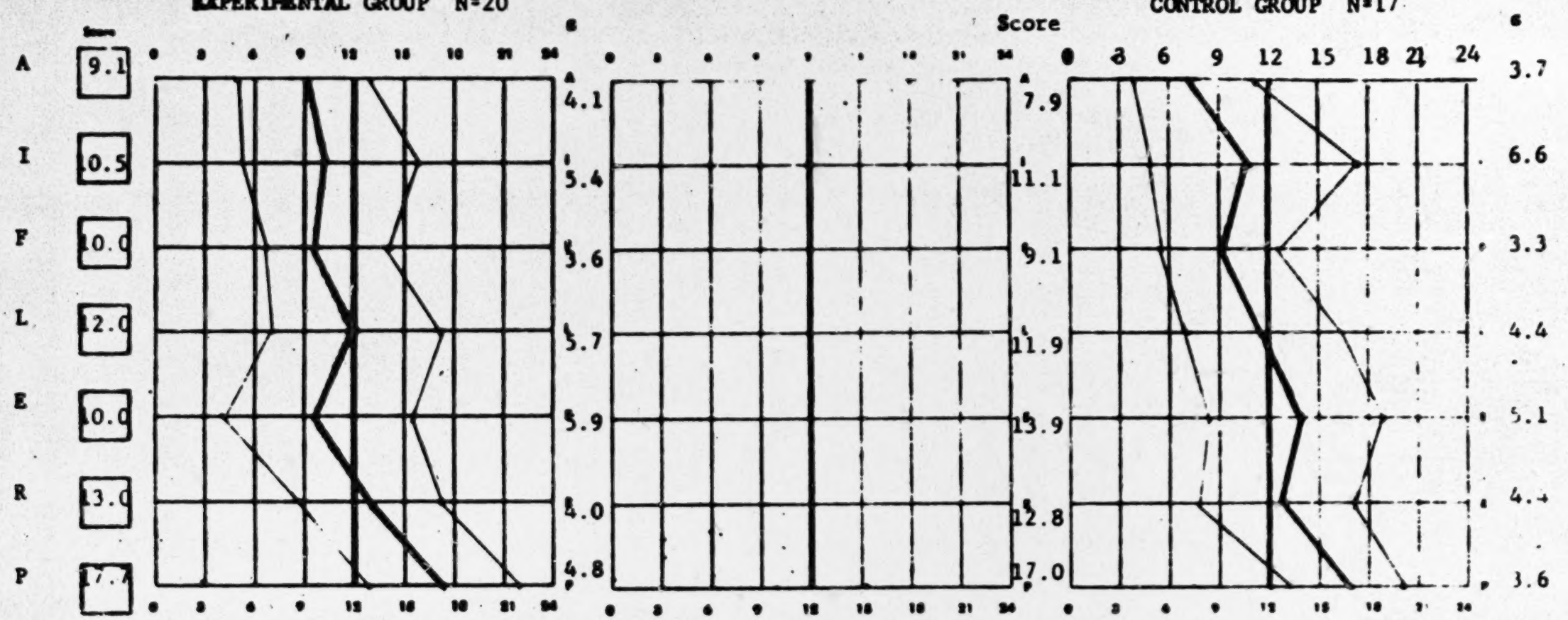
	NAME	AGE	MARITAL STATUS	DENOMIN-ATION	SIZE OF CONGREGATION	GEOGRAPHICAL AREA	
E	R. Breitkreutz	36	M	Luth.	175	Rural	1100
C	H. Peters	30	M	Luth.	175	Sub.	
E	R. Ellison	35	M	Luth.	450	Sub.	400M
C	E. Rauff	34		Luth.	450	C	
E	R. Kindem	35	M	Luth.	950	City	13M
C	F. Picklhaupt	37	M	Luth.	500	"	
E	R. Lee	32	M	Luth.	1400	IC	10M
C	R. Bernthal	36	M	Luth.	1200	IC	
E	H. Lee	34	M	Luth.	3000		115M
C	D. Staude	29	M	Luth.	3400	IC	
E	R. Conrad	37	M	Community	1800	Sub.	5M
C	K. Callis	38	M	"	850	"	
E	W. Vamos	31	M	Presby.	640	Rural	10M
C	K. Haines	27	M	"	990	Sub.	
E	M. Brown	34	M	Christian	270	C	4M
C	G. Chiavetta	32	M	"	220		
E	A. Cox	37	M	Christian		Sub.	32M
C	S. Melton	37	M	"	250	"	
E	D. Burkette	37	M	Moravian	550	Rural	3M
C	R. Herbon	41	M	Luth.	1300	Sub.	32M

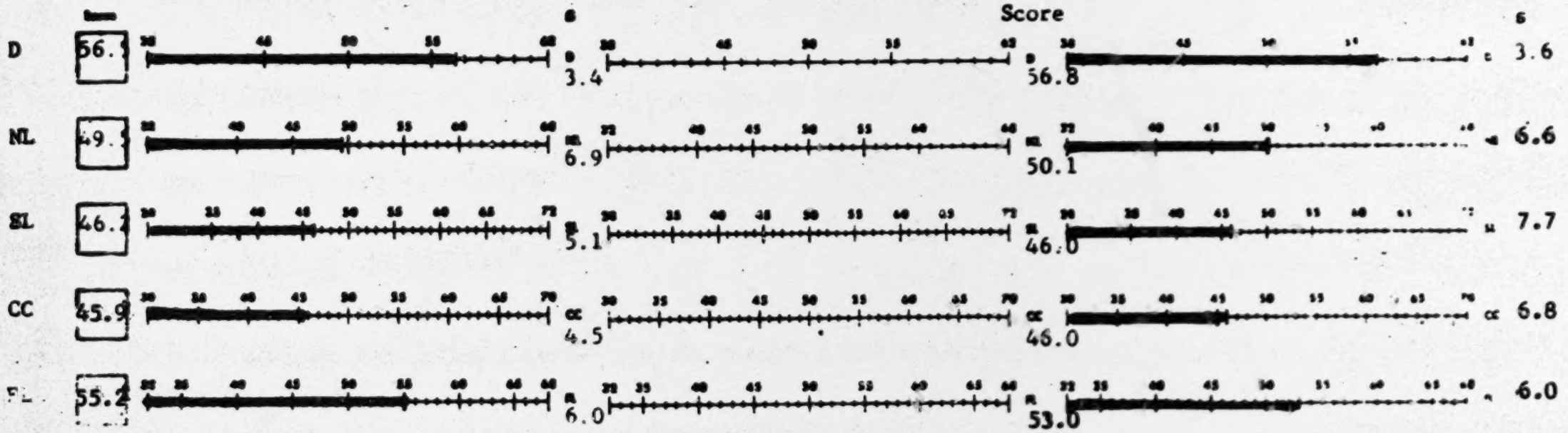
The test scores of matchmates are made explicit in Tables 2 and 3.

TABLE II
EXPERIMENTAL AND CONTROL GROUP
COMPARISON TSI SCORES

	A	I	F	L	E	R	P	D	NL	SL	CC	FL
ADKINS	15	5	11	22	6	10	15	62	60	44	42	50
Boley	9	9	5	22	9	12	18	59	60	47	45	52
ALBRECHT	9	9	15	20	2	10	19	43	43	43	50	50
Slater	1	6	14	8	18	17	20	55	46	47	52	55
ALLEY	10	12	14	10	0	14	24	57	49	38	41	57
Trimble	6	13	11	15	13	5	20	57	53	53	44	63
BROWN	4	13	4	6	16	17	24	57	45	47	42	50
Chiavette	12	5	11	13	13	9	21	54	45	40	51	45
BURKETTE	13	7	15	6	21	11	11	62	47	48	54	40
Herbon	9	12	10	9	14	17	13	52	41	45	45	46
BREITKREUTZ	8	10	15	6	11	17	17	56	45	47	38	53
Peters	5	18	9	9	8	18	17	54	45	39	46	62
CONRAD	7	11	8	19	4	12	23	59	54	42	40	62
Callis	11	8	11	10	17	14	13	62	42	64	53	53
COX	6	12	16	10	10	7	23	56	48	44	44	53
Melton	6	5	12	19	16	8	18	58	57	41	37	54
ELLISON	6	4	10	19	17	12	16	60	46	54	51	38
Rauff	0	7	9	13	24	11	11	58	54	53	47	47
KINDEM	8	17	8	9	20	8	14	62	67	50	41	53
Pickelhaupt	13	4	7	6	22	14	18	62	48	46	52	47
LEE, H.	5	23	7	10	13	15	11	59	44	41	37	53
Staude	11	18	6	13	12	13	11	62	54	42	42	54
LEE, R.	8	4	9	14	20	10	19	60	58	54	47	49
Bernthal	14	5	3	17	23	7	13	62	64	47	50	32
LEAVITT	14	8	5	18	2	14	23	60	55	40	48	48
Cassidy	4	13	16	11	11	12	16	54	49	53	37	66
NICHOLSON	11	2	7	13	15	13	21	58	50	48	50	48
Smith	9	17	9	15	7	12	15	54	39	33	33	65
TIMBERLAKE	17	15	11	5	6	22	7	55	41	55	44	56
Clabuesch	9	19	7	6	11	11	20	33	55	41	55	58
ORDWAY	16	13	13	7	7	9	19	55	41	50	48	52
Frisby	6	6	11	7	11	20	23	58	53	55	60	56
VAMOS	9	11	15	7	16	16	10	57	58	52	48	52
Haines	6	24	5	10	7	18	14	51	47	36	36	61

TABLE 3


EXPERIMENTAL GROUP N=20
CONTROL GROUP N=17
Score
A
I
F
L
E
R
P
9.1
10.5
10.0
12.0
10.0
13.0
4.1
5.4
5.6
5.7
5.9
4.0
4.8
7.9
11.1
9.1
11.9
13.9
12.8
17.0
3.7
6.6
3.3
4.4
5.1
4.4
3.6


Score
D
NL
SL
CC
FL
56.
49.
46.2
45.9
55.2
3.4
6.9
5.1
4.5
6.0
56.8
50.1
46.0
46.0
53.0
3.6
6.6
7.7
6.8
6.0

Changes in the experimental group scores are shown in Table IV.

TABLE IV
CHANGES IN EXPERIMENTAL GROUP SCORES

(Only those changes above 4 points and not showing in the matchmate are recorded. If the matchmate changes his score, it is to be thought that chance or something within the environment similar to E's situation is operating.)

Student		
Adkins	i -6, e 4	d 4, sl -6, fl -4
Albrecht	L 4, e -4	cc 4, fl -5
Burkette	f 8, i -6, e 6	cc 4, fl -5
Nicholson	a -4, e 6, r -7, p 8	nl 4, fl -6
Timberlake	a 9, p -8	cc -5, fl -4
Leavitt	f -5, e -4	strong d
Alley	f 5, e -5	sl -8, cc -8, fl -5
Ordway	r -5, p -5	fl -7
Conrad	strong L	d 5, nl 8, sl -8, cc -6
Ellison	i -5, L 5	strong d, sl -5
Breitkreitz	a -15, L -11, e 6, r 12, p 7	nl 5
Cox	L -5, p 5	d 5, sl -5, cc -4, fl 4
Kindem	a -5	sl 6
Lee, R.	strong e	nl 7, sl 6, cc 7, fl -4
Lee, H.	a -5, strong i	d 4, low cc
Brown	fl -4	strong d, cc -5
Vamos	L -4, r 7	sl -10, cc -5, fl 6

Looked at more closely, of the 17 in the experimental group, it is noted that 6 showed positive changes in L; 7 showed negative changes in E, and 5 showed positive changes in P. Seven became more definite or continued a high D; 8 became less flexible and 2 more flexible; 6 showed a lessening of SL and 5 an increase in SL, with commensurate changes in CC. Although it proved impossible because of the disparate nature of the PSI and TSI to correlate items, the call which TSI measures is related to role perception, and its profile (AIFLERP) shows the shift in role perception most vividly. The shift from E (evangelism) to P (service to persons) we may infer is a shift from a monological to a dialogical stance. The increase in L shows an appreciation for leadership and its relationship to parish structures (Shown in increased D). The looseness of the man's relationship to the laity may be tightened up as he finds avenues of common work with them. The shift in call from SL to NL also shows a more lay-centered motivation, and perhaps a shift from a "prima donna" to a "coach-player" orientation. These inferences are to be checked by examining a large group - the three spring conferences of 1965.

ANALYSIS OF CHANGES OF TSI TEST SCORES USING 50 CONFEREES

The pre conference testing was carried out with three spring conferences, March - May, 1965 at The Institute for Advanced Pastoral Studies. This same group was tested four months later after they had returned to their parishes.

The results of this testing for the total group is shown in Table V and Table VI.

TABLE V
PRE AND POST CONFERENCE TEST RESULTS (T.S.I.)

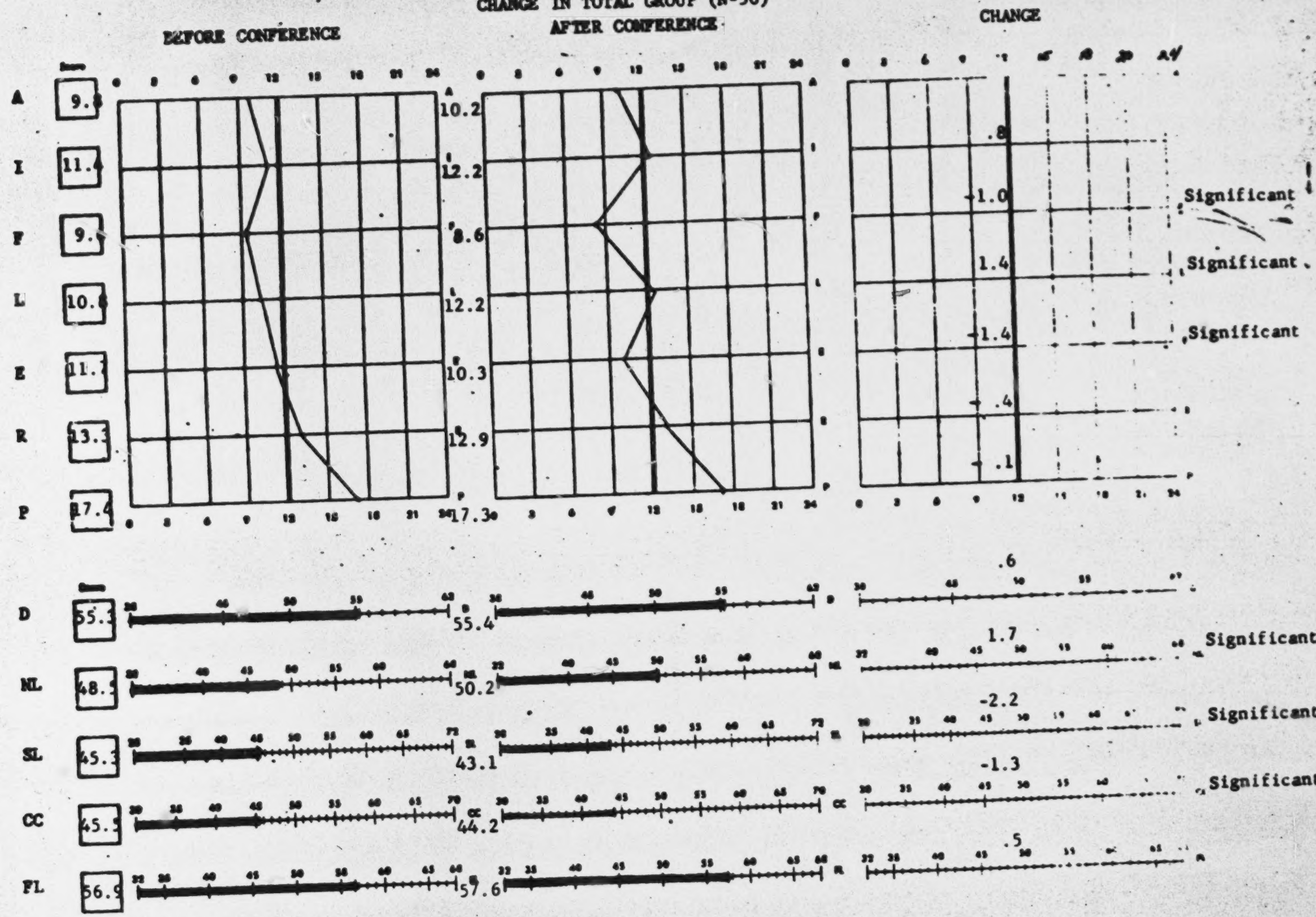
	Conference #1	Conference #2	Change
D	55.3	55.9	.6
NL	48.5	50.2	1.17
SL	45.3	43.2	-2.1
CC	45.5	44.2	-1.3
FL	56.9	57.6	.7
A	9.8	10.2	.4
I	11.4	12.2	.8
F	9.6	8.6	-1.0
L	10.8	12.2	1.4
E	11.7	10.3	-1.4
R	13.3	12.9	- .4
P	17.4	17.2	- .2

An analysis of the results indicates that the homogenization of our parish clergy is not nearly so remarkable as the results of pre and post testing of seminary students (See Changes in TSI Scores During Seminary by James Dittes. The Ministry Studies Board, Dayton, Ohio). Because of the short period of training, the more limited goals, and the lack of follow up in the field, the degree of change is not so dramatic or far reaching.

The predominant change was in role perception in clergy as a result of I.A.P.S. study according to the PSI. The TSI results both with the experimental group and the three spring conferences confirmed this finding. Although there was wide variance among conferees, the nature and quality of the change appeared to be perception of the role. Looked at specifically:

TABLE 6

CHANGE IN TOTAL GROUP (N=50)



1. A general increase in NL showed a confidence in the pastoral role and a better fit with parish structures ...

2. A decrease of SL and a corresponding decrease of CC showed a lessening of conservative tendencies, plus a better capacity to relate one's call to the expectations of the congregation.

3. The change in role perception showed up more dramatically on the profile. An increase of L and a decrease of E may indicate two things: 1) a freedom of pastor to see himself in normal occupational terms, and 2) a shift from monological to dialogical attitude. The other shifts - a decrease in F and an increase in I - may indicate less need for exhibitionism and self-glorification, and a new theological concern for the church. It may indicate a return to intellectual pursuits and a fresh interest in relating theology with life. The fact that R and P remain high as in seminary appears to be a continuation of the "prophet pastor" perception of role.

The individual differences of conferees were flattened out in the mean scores so that we decided to look more specifically at scores according to age and denominational groups.

A. Age. Using the Chi square test for agreement between observed and expected frequencies, the age of the conferee was not significant at .05 level. An examination of data, however, shows different changes for each age group. More specifically in the young group (25 - 34) N = 18.

1. 61% showed less need for acceptance.
   55% showed change in evangelical role.

2. 66% showed a significant increase in NL
   55% significant decrease in SL (a broader perception of ministry)

In the middle aged group (35 - 44) N = 19.

1. 53% had more need for acceptance.
   68% showed more need for leadership.
   53% showed less need for self-fulfillment.

2. Changes were further made in definiteness of call (53%) and in flexibility (63% more flexible). The changes for this group were more the pattern for the entire group.

In the older group (45 - 60) N = 13

1. 6% had more need for acceptance and 62% an increased need for leadership.

2. 69% had an increased NL score, with high D scores.

The change, no matter what age, showed an increased need for leadership. The young men showed a broadening process, whereas the middle aged men became both more definite as to role and more flexible in its exercise. Although we did not have sufficient numbers to be significant, the men over 45 appeared to be most definite, with more need for acceptance but perhaps less capacity to assure it. The possibility for change decreases among men over 45 (as other studies show). However, the definiteness of their call may preclude vocational

change, even change of parish past 45, and offer the older men stability but inflexibility. Experience at the conference shows some incapacity among older men to teach the young and the young to hear the old. The implications for educational practice will be examined later.

B. Denomination

Denominational affiliation (using Chi Square, level of significance at .05) was shown to be significant in the capacity of the conferee to change and the kinds of changes possible.

Denominational affiliation is not a single variable but includes socio-economic level, college and seminary training, current theology, and liturgical practice. However, for the purpose of comparison, we divided the groups into rough categories of liturgical (Episcopal-Lutheran) non-liturgical (Baptist, Disciples of Christ and United Church of Canada) and middle (Methodist, Presbyterian, and United Church of Christ).

1. Liturgical (N = 14)
   This group had a mean score of 60.5 on D and 56.5 on FL. (They were extremely definite as to their call.) In addition there was an increase of D in 84% of the cases, but also an increase of NL with an already heavy SL. As a result of the conference 50% showed less need for self-fulfillment, 57% less need for social reform and 64% more leadership needs.

2. Non-liturgical (N = 12)
   This group showed a mean score of 54.4 on D and 58.8 on FL. There was an increase in NL in 58% of the cases after the conference and an increased FL in 66% of the cases. As a result of the conference, more intellectual concern for the church was registered for 66%, more desire for social reform in 66% with similar drop in need for self-fulfillment. (Note: there was no leadership change.)

3. The middle (N = 24)
   This group showed changes similar to the non-liturgical group. There was an increase in D for 54% and in FL for 58%. NL increased for 58% and SL decreased for 68% showing a liberalization of sense of call. The changes on the profile indicated: 58% indicated an increased need for acceptance, 58% an increased intellectual concern for the church, 63% an increased need for leadership, and 50% a change in evangelical role.

One's denominational affiliation determines what changes take place for the conferee. The liturgical group proved much stronger as to their call and more structured as to their role perception. This did not open up but became stronger as a result of the conference. The personal needs were submerged in a new gambit for leadership but of a priestly, not a prophetic sort.

The non-liturgical group (free as to liturgy, perhaps conservative as to theology) were fairly definite as to call, but they became more flexible in their interpretation of it. A change of interest in theology and social reform with drop in need for fulfillment is registered with this group.

The increase in D and in FL for the middle group means that men with a diffuse role picture came for structure and found it. They related better with people, needing to tell them less and listen to them and lead them more. The purposes of the conference appear to be realized best with this group.

OTHER INVESTIGATIONS OF EDUCATIONAL CHANGES AMONG CLERGY

1. James Flinchbaugh: Some Psychological Aspects of Clinical Pastoral Training, Institute of Pastoral Care, Fall Conference, 1959.

   In a six weeks course of clinical pastoral training, Flinchbaugh using a pre, post test method discovered there were no significant changes in Q Sort, although each person measured a shift in score on the S O Rorschach test.

2. Kenneth Wanberg: The Expectations and Realizations of Clinical Pastoral Training, Iliff School of Theology, Th.D. Dissertation, 1962.

   Wanberg used a pre test, post test method with an experimental and control group and made the following findings:

   a. At the beginning of training, the student held expectations centering in personal need; the supervisor held goals for training in pastoral skills.

   b. The disparity of goals between supervisor and student was overcome at the end of 12 weeks of training.

   c. The longer the training, the more effective were the educational goals of clinical pastoral training. (See Flinchbaugh's conclusions above)

   d. The actual realizations of CPT with the experimental group were as follows: change of pastoral approach, change in assuming the pastoral role; and an opening to an understanding attitude toward parishioners.

   e. The actual realizations personally were: a greater ability to communicate, a capacity for problem solving, a capacity for more empathic relationships, a more realistic self-concept, less dependence upon authority, and a greater acceptance of the ministerial role.

3. James Dittes, Changes in TSI Scores During Seminary, Ministry Studies Board, 1963.

   Dittes' study utilized the Theological Studies inventory with men at the start of the junior year in seminary and again at the end of the senior year and compared test scores in several schools. He discovered significant changes apparently consistent with all schools, as follows:

   a. There was a decrease in the NL (natural leading) score which he interprets not as a decrease in confidence in role but as dissipation of youthful exuberance.

   b. There is an increase in A (need for acceptance) which he sees as a shift from concern about ideas to a concern about people.

   c. There is an increase in L (need for leadership) which he concludes shows a responsiveness to experience in the ministry, field work in particular.

d. There is a decrease in SL, CC, E and F (special leading, call concept, evangelism, and self fulfillment) which he believes shows a decrease in conservative tendencies and an increase in liberalism.

All of these studies, in particular the Dittes Study, center upon long range educational procedures with more opportunity for maturation and learning. Our study has more affinity with the clinical training studies, probably with the Flinchbaugh study more than Wanberg's. These studies are of students, too, apart from the parish, except that Dittes did take account of field work experience and register its effect. The changes effected by seminary training, and by clinical training appear to take longer; they apparently require a stable and supportive structure (like an institution or hospital); and finally they require access to teacher and/or supervisors during the period of change. The changes sought in continuing education must be of a more limited sort; they must be sought in the context of the parish; and they must be done without the general support of the institution or school and/or supervisor. One may infer, therefore, that the expectations which are elaborated in the goals of the Institute for Advanced Pastoral Studies are of an ideal and normative sort. That is to say, the seminary does not produce personal or character changes, but professional changes. The quarter of clinical training produces skill changes by and large. The changes which result from a ten day conference cannot be expected to be personal, but of professional or skill sort. The general findings of the research bear this out: changes in self perception and interpersonal relations are minimal, but changes in role perception and behavior are more manifest.

CONCLUSIONS

The learnings which take place as a result of clergy attending a ten day conference at the Institute for Advanced Pastoral Studies appear to be in the area of change in role perception and role behavior. The training of ministers to see the complementary relationship between themselves and the laity for the broad mission of the church requires a change in perspective. This appears to be the primary change that our conferees make.

When looked at in detail, when the conferee is back in the parish and has an opportunity to assimilate his learnings, the changes are seen to be in leadership in general and a shift from persuasive to pastoral leadership in particular. The emphasis of the conference is on shifting from monological communication to dialogical communication and apparently causes men to attempt to shift their style of ~~leadership with~~ laymen. The shift during the conference in role perception apparently continues with more than half the conferees, as shown in the change in NL and SL scores, with more emphasis on the effect of influential persons on their call and the need to find authentication for the call in the parishioners' responses. The shift apparently for the majority is from a prima donna or laisez faire style of leadership to one of "coach-player."

The kinds of changes manifest in conferees vary according to age and according to denominational background (which includes socioeconomic, family and educational factors). Age does not appear to be a significant factor, in that all change somewhat, the younger more than the older. However, different changes occur depending upon where a man is in the ministry chronologically. The younger men appear to need more identity as to their role and more flexibility in its

exercise. The older men appear to be more stable, but also more inflexible and thus less teachable. (We did not have a large enough group upon which to generalize among the latter.)

Denominational differences did appear to be a significant factor. The liturgical group appear to have seminary images of their role reinforced and to develop more definiteness as to the priestly role. The non-liturgical group become both more definite and more flexible, i.e., better able to relate the role to parish structures (that of evangelist and pastor). The middle group seem to change perspective most, with more pastoral concerns and need to relate to parish structures and expectations of the laity. With a heterogeneous group it might be imagined that a ten day conference picks each person up at various stages of his role development and provides him with an opportunity to gain perspective on the church and his ministry in it. The result is not the homogenization of the student that occurs in seminary; nor the merging of Institute goals with clergy goals, as occurs in 12 weeks of clinical pastoral training. However, depending on age, denomination, and learning readiness of the conferee, the change in role perspective and behavior becomes a possibility.

In general the changes which began in seminary appear to continue. The broadening of seminary continues in the short term training, for more than half. For the more orthodox and liturgical, a reinforcement of role images and behavior apparently takes place. For those who need structure and a clarified view of the laymen - provided there is freedom to change - these changes happen. For those who need opportunity to shift from clergy centeredness to involvement with the laity with a releasing flexibility, this change happens. The TSI profiles for our men in the parish by and large look more like the seminary profiles than they do for the men over 30 tested when they entered seminary. He tends to look like the 24 year old seminarian rather than the man of his age who has not had seminary training.

To make these changes in role perception requires a certain learning readiness. Men who experience the frustrations of trying to run the church program alone or with a staff come to the conference desiring change. They have read certain pre-conference books and understood the purposes of the ten days, to a certain extent. Nevertheless, their expectations differ somewhat from ours, and they may remain blocked to learning.

Before new attitudes and behavior can be learned, certain ways of thinking and practices must be unlearned. The defenses of the conferee can be discovered and worked with. He may be placed in an accepting setting where he will have the opportunity to understand himself, his role, and his relationships. He may become increasingly open to learning with adequate group leadership. Then he may have opportunity to practice new interpersonal and role behavior and become conditioned to this in his total performance. We may conclude that those who do not undergo change have either failed to become open to new learnings during the ten days; have set unrealistic goals which they cannot live up to; have covered over their learnings after they have returned to the parish; have reversed their learnings after they have encountered difficulties in the parish; or have realized a need for therapy but have not obtained it.

The research results point up the strength and weakness of one program in continuing education, and have implications for other programs similar to ours. An "orientation course" does not provide changes, particularly in self perception or interpersonal relations, but in the stance a man takes with his people and may enable a minister to effect changes in the mutual ministry of clergy and laity in the church. These attitudinal and perceptual changes need reinforcement,

however, in the parish where ministers and laity work together for there to be sustained change. Otherwise, the depletion of the effects of the conference or even its reversal is most likely. The implication for training is that for sustained changes in role perception, laymen need to be involved in the continuing education program. The most likely plan would be for laymen and clergy from the same church to be trained together.

Second, the results seem to show that an orientation course can guide the conferee to learn certain principles and sensitize him to his mistakes in preaching or counseling or group administration, for example. However, for lasting learning to take place, a person needs training in counseling, preaching, and leadership skills under supervision. This probably should take place at a second conference, after the assimilation of earlier learning has taken place. The supervisory experience in the learning of skills should involve laymen again so that the clergyman is not trained to give a solo performance, but to minister cooperatively with others.

Third, the orientation conference and its results show that ministers are sensitized to the ministry of the laity in their work in the world, and in field trips are made aware of what the world of work is. However, for the new orientation toward his role to become conditioned into him, he needs further opportunity to work with laity in the world. The inference is that further types of conference should follow this up, in which clergy and laity can be trained to become trainers of the laity. Laymen again need to become an active part in these advanced level conferences.

The results of our research thus far indicate that parish ministers do a great deal of "attitudinal and perceptual learning" in a short term, intensive experience. However, the results point to the need for follow up conferences in phases of six months to a year in which pastoral and training skills can enable them to carry out the reorientation of role they may experience in a short term institute.

Charles W. Stewart, Ph.D.
Director of Research
Institute for Advanced Pastoral Studies

GLOSSARY OF THEOLOGICAL STUDY INVENTORY TERMS

I. The test profile

As explained in "Vocational Guidance of Theological Students", a manual for the use of the Theological Studies Inventory by James E. Dittes.

> These scales measure seven categories of components of motivation. The scores are relative to one another. The motivation...may be regarded as distributed among the seven components in this section...Because of this "ipsative" or comparative form of the section, it is not meaningful to compare one student with another on a single score. Scores on different scales can be compared for the same student. Profiles of different students can be meaningfully compared. (p. 1ff.)

The test items are defined as follows:

A (Acceptance by others) The degree to which the approval, encouragement, influence, and support of other persons is identified as a motive for ministry.

I (Intellectual concern) A concern to pursue theological and other related intellectual questions. In the ministry, a desire to pursue intellectual problems in the study.

F (Self fulfillment) A strong inner compulsion to minister that defies analysis or elaboration. In the ministry this relates to a feeling that one must serve in order to gain self-identity.

L (Leadership success) A desire to succeed in leadership and a confidence that is engendered by such success in the past.

E (Evangelistic witness) A desire to proclaim the Gospel of Jesus Christ in order to redeem those who are lost.

R (Social Reform) A concern for the moral ills, confusions, and tragedies that befall society, and a desire to resolve the conflicts and inequities between groups.

P (Service to Persons) A desire to offer personal succor and support to individuals, especially in times of personal stress.

These items should not be looked at in isolation but in relation to one another For example, an increase in L and a decrease in E may designate a desire to exert a different kind of evangelism (personal rather than pulpit) with leadership motives also moving from one kind to another. (See interpretation at the end)

II. Components of the Call

Dittes explains the bottom scores as absolute scales, making it possible to compare students with different scores on the same scale. As he says,

> Beyond providing two possible estimates of the general strength of motivation, the NL (Natural Leading) and SL (Special Leading) scales, along with CC (Call Concept) provide an indication of how a student has come to terms with the question of the degree to which his motivation is immediately and transcendently God-given and the degree to which it is naturally and experiencially mediated. FL (Flexibility) does not directly refer to motivation but attempts to measure a personality characteristic (openness to change). p. 1ff.

The definitions of the various test items are as follows:

D (Definiteness) This refers to degree of conscious certainty concerning plans to be a minister as compared with the possibility of entering another vocation. In the parish minister we see it as definiteness regarding staying in the ministry as compared with leaving it.

NL (Natural Leading) A student scoring high on NL is reporting that he feels comfortable and confident about the role of minister. Dittes says this refers to naturalness in the role in relation to his talents and abilities as he perceives them. The calling is providential and continues to have natural process context for the man in the ministry.

SL (Special Leading) The decision to enter the ministry, says Dittes, is different from any other decision, and is a direct, specific and immediate response by the student to his experience of a direct, specific and immediate call by God. The man in the ministry continues to operate from a feeling of being called by God to do his work.

CC (Call Concept) The student considers his call against what is normative for his denominational or sect group. The call concept is therefore highly correlated with SL. The parish minister measures his current estimate of his call over against what he feels is expected of him.

FL (Flexibility) The student measures his call against a rigid norm or one which welcomes change and complexity. The parish minister is capable of seeing himself serve God in other than one form; it might be as a teacher or conference administrator and not just a preacher.

ERIC Clearinghouse
JUL 12 1968
on Adult Education